HISTORY OF THE COMMON SCHOOL SYSTEM OF THE STATE OF NEW-YORK. By S. S. RANDALL. Svo. pp. 477. Ivison. Blakeman, Taylor, & Co. The official experience of Mr. Randall as superintendent of public schools, together with a careful examination of authentic historical sources, has furnished him with ample and trustworthy materials for the preparation of this work. He traces the history of popular education in the State of New-York from the four tion of the common school system under the administra. tion of Governor George Clinton in 1795 to the commencement of the present year, presenting a succinct narrative of its progress, with copious personal notices of the eminent statesmen and educators who have labored for its establishment and contributed largely to its success. The system of public education in New-York has grown up from small beginnings to its present state of pros-perity and usefulness. Prior to the close of the Revolu tion, little attention had been paid to the subject. Tue wealthy colonial families were in the habit of sending their children for education to England, or to the eastern colonies where a superior order of schools was already in operation. It is true that the early Dutch colonists brought with them a few teachers of approved learning.
One at least of the schools which they established—that of the Reformed Protestant Dutch Church-still exists in this city. The founders of New-York bore from their own country the germs of universal education, which in the sixteenth century had taken deep root in Holland. Under the administration of Governor Stuyvesant, there were three schools in the City of New-York that were free to all the children, though the course of instruction ing, writing, and spelling. Before the close of the last century, there were several schools of a higher class, and in 1792, Governor Clinton, in his address to the Legislature. took occasion to refer to the flourishing condition of the commaries of learning in the State, and to recommend additional aid and encouragement. It was not until 1795, however, that the common school system was completely established by means of generous appropriations from the State. This was the basis of the present organization which has gradually advanced to the position which it now occupies, being in the opinion of the author, "with perhaps the single exception of that of Massachusetts, the most perfect and comprehensive in its outlines, and the most practical in its details, of any to be found in Europe or America." Under this system, the cutire territory of the State has been subdivided into about twelve thousand school districts, on the average, of four square miles each, bringing the remotest inhabitants within a mile of the central school-house. The common schools in the several districts are free to all the residents between the ages of four and twenty-one years. The total amount of expenditure for the support of these \$10,000,000, besides a considerable sum appropriated to the higher institutions, departments, and agencies, for the promotion of the system of Public Instruction. In addition to the historical portions of this volume, Mr. Randall sets forth numerous weighty considerations on the subject of education in general, which deserve attention alike from the teacher, the legislator, and the citigen. His work is brought before the public at a seasonable moment, and will perform an excellent service in reviving the sense-not yet entirely dead-of the im-If any power can stay the tide of selfishness and corruption, which threatens to desolate our fair land, it is the perception of truth and the allegiance to duty which it is the object of our common schools to inculcate and en-

THE LIFE OF NATHANIAL GREENS, MAJOR-GENERAL IN THE ARMY OF THE REVOLUTION. By GROSCE WARRINGTON GREENE, Vol. 11. Sec. pp. 514. Hurd & Houghton.

The biography of the eminent Revolutionary soldier, who took so conspicuous a part in the establishment of American liberty, and who shared, to so great a degree, in the intimate confidence and personal friend-ship of the illustrious Commander-in-Chief, is continued in this volume, to the year 1730, the date at which he was appointed to the command of the Southern army then in North Carolina. It commences with the famous Consenting the best form of the language at different periods ing to Mr. Greene, Conway was not equal to the part which he had assumed. Although he had a natural passion for intrigue, he was destitute of the caution and self-control essential to success. With the bearing of a courteous gentleman and open-hearted soldier, he made a favorable impression at first sight, but, devoured by jealousy and vanity, he could not long conceal the inherent defects of his char-acter. His judgment was clouded by his envious spirit, and perceiving the disaffection which prevailed between the army and Congress, and the popular clamer for victories which were beyond the resources of Washington, he flattered himself that through these conflicting passions he might rise to fortune and rank. Attaching himself to the faction which supported Gates, he made no secret of his low opinion of the American General. "No sonn," he was often heard to say, "was more a gentleman than General Washington, of appeared to more advantage at his table, or in the usual intercourse of life; but as to his talents for the command of army, they were miserable indeed." The Cabal finally ended with the confession of Conway, when he was believed to be on his death-bed, that he experienced sincere grief for his course against Washington. "My career," said he, " will soon be over, and justice and are in my eyes the great and good man. May you long enjoy the love, veneration, and esteem of these States ose liberties you have asserted by your virtues." The main body of the volume is occupied with the history of

the army, showing his patriotic devotion and energy in s clear light, and presenting many attractive glimpses of his personal character. In the composition of this portion of the work, the author shows the same thoroughness of research, lucidity of method, and vigor of expression, which were conspicuous in the opening. An appendix is attached to the present volume, containing copious extracts from the correspondence of General Greene, and the papers relating to the author's contro versy with Mr. George Bancroft.

TRAVELS IN CENTRAL AMERICA. FROM THE FRENCH OF THE CHRYALIER ANTHUR MORELEY, BY MRS. M. F. SQUIER. WITH AN INTRODUCTION AND NOTES, BY E. GEO. SQUIER. Dimo. pp. 430. Holt & Williams.

The author of this attractive and informing volume is a French savant of extensive scientific attain ments, who was led, a few years since, to engage in personal exploration of what at that time was a secluded and unknown region of Central America. He visited the territory lying between Chiapas, Tabasco, Yucatan, and the Republic of Guatemala, among whose vast mountain ranges is the source of the great river Usumasinta which pours its mighty flood of waters into the Gulf of Mexico. Upon leaving the country, M. Morelet took with him to France a rich collection of specimens in every branch of natural history, comprising many new and rare varieties of animals and plants. The whole collection was deposited in the Museum of Paris, and fully described in the scientific publications of the day, exciting a widespread interest among intelligent European naturalists. His own notes on the country and its population were of great compass, and of a highly valuable character. The fruits of his journey are admirably exhibited in the present volume, which contains a complete and accurate report of his observations and discov eries, which are deemed by competent judges, second in extent and value to none that have been accomplished by individual enterprise on this continent, in the present century. It is written in a flowing and agreeable style, evincing the power of graphic narrative in which the French so greatly excel most of the scientific authors of other nations. The translation has evidently been made by skillful hands, prepared by familiarity both with the language and the subject, for its successful accomplishment. We have no doubt that the work will neet with a cordial reception in this country from intelligent readers, who will be rewarded for its perusal by its wealth of information and the attractiveness of its

FRESH LEAVES IN THE BOOK AND ITS STORY. By L. N. R.

The author of this volume has aimed at the fillustration of the Sacred Scriptures by a connected narrative of some of their more important historical portions, and descriptive remarks explanatory of the principal passages in which difficulties are presented to the unlearned reader. The information is drawn from a great variety of sources, and is presented in a vigorous and attractive style, without a pedantic acherence to the formalities of rigid method. The work is admirably adapted to the use of Sunday School teachers, and to the religious instruction of families, by the freshness of its details, and its natural connection with the realities of common life .--The same house have recently issued several excellent volumes for juvenile readers, among which are Cyril Ashley, a tale, by A. L. O. E., and The Lestrange Family, by MARGARET E. WILMER, an interesting religious story, evidently founded on scenes of actual experience, and partly devoted to incidents of missionary life.

Ghardaia ; or, Ninety Days among the B'ni Mozab, by G. Naphegyi, M. D., A. M. (G. P. Putnam & Sons), is a romantic narrative of adventures in the easis of the Descri of Sahara. The author relates his story with the warmest colors of poetical embellishment, leaving his readers in uncertainty whether the work is a product of the imagination or of the memory. It may be an eplc, though not precisely in the Homeric vein, or a faithful record of personal experience; but in either case, it is an amusing tale, with no lack of interest

Narrative of My Captivity among the Sioux Indians, by FANNY KELLEY (Cincinnati: Wilstach & Co.), is an interesting relation of the experience of the writer during a captivity of several months in the year 1864. she was one of a small company of emigrants from Kansas who, while pursuing their journey to Idaho, were attacked by a party of Sioux, and most of them put to a eruel death. Her story, which is told in an artless style, bears every sign of veracity, abounding in perilous inc dents and descriptions of savage life, which cannot fail to enlist the attention of the reader.

Carlton & Lanahan, under the title of The Prince of Pulpit Orators, bring out a portraiture of White-field by the Rev. J. B. Wakeley, describing many remarkable incidents in the career of the great Calvinistic Methodist, with original anecdotes illustrative of his personal character; and The Problem of Evil, translated from the French of ERNEST NEVILLE, by JOHN P. LA-CROIX, a series of lectures delivered in Geneva and Lau-sanne during the winter of 1887-'68, treating the subject in its relation to Christianity with philosophical rigor, though in a popular form.

A new and enlarged edition of Literature and life De EDWIN P. WHIPPLE, is iss the same author recently published under the title of "Success and Its Conditions," and one of six volumes of a complete edition of his works. It contains a selection from Mr. Whipple's writings of a purely literary character, together with several essays on ethical and æsthetic topics, including his admirable papers on Wordsworth, Bryant, and Charles Dickens.

Minnesota: Its Character and Climate, by LEDYARD BILL (Wood & Holbrook), adds another to the number of recent works treating of the State of Minnesota as a piace of resort for the recovery of health, especially by patients afflicted with pulmonary complaints. Besides a variety of matters relating to the physical character of that locality, the volume contains many valuable hints on the management of health, showing a practical knowledge of hygienic conditions, and furnishing the invalid with plain directions in regard to diet, clothing, and exercise, which may prove of no less service than a change of climate.

The first number of La America, a new illustrated journal (fifteen numbers in the year) published in Spanish, contains a short, well written biography of Sr. Don Domingo F. Sarmiento, President of the Argentine Confederation, with a likeness; an article on Independent Spanish America; The Three Candidates of the Mexican Presidency; The Soul of Heredia (poetry). the Mexican Presidency, the Last Decade; The Raven of by Raphael Pombo; The Last Decade; The Raven of Poe done into Spanish, by J. A. Quintero; The War in Cuba, with three good illustrations (an ambuscade in Cubs, a wooden cannon, and a Cuban encampment); Luisa, by Enrique Pinegro; The Last Napoleon; My Leaving Paris; and several book notices. The illustrations are new, and the general appearance of the paper quite respectable. The editor is Juan Ygnacio de Armas (a brother of the distinguished writer José de Armas y Cespedes). The work is intended for circulation throughout Central and South America, the West Indies, Mexico, and the Pacific Coast.

Hand-Book of Anglo-Saxon and Early English, by HIRAM CORSON, M. A. (Holt & Williams), is intended as a manual for the student in tracing the growth of the English language from the purest existing form of the Anglo-Saxon down to the end of the fourteenth century, when it became essentially the same as the un-inflected language of the present day. It contains ample way Cabal in 1777, of which an interesting narrative is | by selections of considerable length, and in many cases the character of the chief conspirator. Accord- lections given in the work, it furnishes a glossary of Anglo-Saxon words, notices of works represented, and several brief essays exhibiting the grammatical rudiments of the language.

The Homeopathic Domestic Medicine, by Jo-SEPH LAURIE, M. D. (Boericke & Tafel). An American edition of this standard homeopathic text-book, with numerous important additions, has been issued under the supervision of Dr. Robert J. McCatchley, in a large octavo volume of more than a thousand pages. The original work has for many years been a leading author ity in domestic practice in England, having passed through twenty-one editions, and is also favorably known to the profession in this country. It is intended to furnish a satisfactory guide to families and patients who are prevented by circumstances from enjoying the aid of competent professional advice, and contains all that is required for homocopathic treatment in the ordinary ailments of life. The descriptions of discase are plain and intelligible to the general reader, and the directions for the use of remedies are given in sufficient fullness without burdening the attention with superfluous details. The present edition has been carefully prepared, and cariched with a good deal of valuable matter now published for the first time.

BOOKS OF THE WEEK. AMONG MY BOOKS, 12mo. pp. 270. (E. J. Hale THE JOURNAL OF JOHN WOOLMAN. With an Intro-duction by John G. Whittier. 12mo. pp. 315. ionaral Greene's services as quartermaster-general of

THE YOSLMITE GUIDE-BOOK. By J. D. Whitney.
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AN HOUR WITH BEECHER.

HOW THE GREAT PREACHER BEGAN AMONG THE HOOSIERS—"TOO ORTHODOX"—THE "FATHER OF FLORICULTURE"—TRANSLATION TO BROOK-LYN-METHOD OF MINISTERIAL WORK-HOW TO BUILD UP A CHURCH.

To the Editor of The Tribune. SIR: The prevalent notion about Mr. Beecher is that, like John the Baptist, he came into the world preaching and teaching-ready equipped for his great ministry. Mr. Beecher, on the contrary, is but another illustration of the achievements of industry and patience, aided by natural parts and a noble purpose. I once tool occasion to ask him the method of his striking out, and how he became identified with radicalism in polities and liberality in religion. "During the whole period of my eleven years' ministry in the West," said the paster of Plymouth Church, " I felt my way, sounding and testing my own powers. When I began the real work of the ministry-after my graduation from Lane Seminary, Ohio-good old 'Father Hughes,' as he was known all over the State-a rigid Presbyterianexamined me before my ordination, and pronounced me stiffly orthodox; in fact, 'a leetle t'other way.' I was thrown over into the Congregational camp in this way," continued Mr. Beecher; "I began work at Lawrenceburg, on the Indiana side of the Ohio River. The great ferment on the Abelition question had not then broken out into open division; but it soon came, and I was read out of the Old School body because I sympathized with the rather anti-Slavery position of the New School, and with their plea for larger personal freedom in regard to doctrine. Removed to Indianapolis, I exercised a considerable amount of caution. I wanted to hold what I gained. I did a great deal of preaching; and for recreation, I read a great deal on gardening and agriculture out of a voluminous work I happened to have, and I indulged, at the same time, my taste in gar-

I may here mention that a friend in Indianapolis speaking of Mr. Beecher's work in that city, told me that much of the beauty of that handsome city was due to Mr Beecher, who was regarded as the father of gar dening and floriculture in that place. Mr. Beecher continued: "I have thus always tried, by a due and faithful attention to both exercise and recreation, to keep up the balance between my physical and mental energies. I hold that there must be a careful proportion maintained between these two, or the man, however great his strength may be, will soon break down.

"In Indianapolis the people would stand some blazing out on intemperance and the grosser habits of society, but on Slavery I felt that I had to prepare the way. During the Winter, when the Legislature was in on, about the year 1844 or 1845, I was, I believe, the first minister to speak out on that subject in the State of Indiana; and that I did, though quite indirectly at the outset. I gave notice of a series of discourses upon the Life and Times of Moses.' During this course I was careful not to allude to American Slavery once; and yet there was not a line of argument used in its defense, principles laid down in the Scriptures. I put the words entirely into the mouths of Egyptians on the one hand, and the Israelites on the other. 'You old fool,' I fancied was the line of remark in Pharaoh's court, ' why do you come up here! Why don't you go down there and help the slaves, if you mean to do anything ?"

"I knew very well that we must get the conviction right, just where the power belonged; and that was in the North. After one of my lectures, a Kentucky dea-con came up. I saw a thunder-cloud; he was hot-in fact, he was while mad; but when he pushed up to let fly, the ridiculousness of his position seemed to flash across his mind, and he burst out into a good, hearty laugh, saying, 'Well, you have got us this time! That was slyly done.' It is the impression of some people, I understand, that I pursued a similar course of preparation for my radical utterances when I came to Brooklyn. But such was not the case. When I accepted the call to that little Congregational body, and came to Brooklyn in October, 1847, I determined to fling down the gauntlet at once. There were a lot of empty seats, and the people were beginning to come in. Now, I did not want any man to come in deceived. I wanted no disturbing ele ment to creep in and settle itself to weaken us in the future. I wanted every hearer to know just where I stood on all the radical issues of the day. What building up was to be done, I wanted to be all of a consistency, and in harmony. I therefore flung out, right and left, and spoke my mind. There were several seasons of the year when I made it a special point to be combative. Just before election-day was one of these. But it had

the effect of weeding out every man who was not ready to 'go the whole figure' and keep with us. "As to the expediency of this method," Mr. Beecher continued in answer to a question on my part, "I think that much depends upon one's intuitions; he must not do as some other one does, but must judge of himself, of his people, of the times, and adapt his course to the conditions. He must not compromise his principles, but he may have to question himself, his own powers, and feel his way. As to the question frequently asked me whether American congregations are not too exacting whether American congregations are not too exacting, and whether a conscientious minister can hope to sustain himself if he undertakes to meet the requirements of the pulpit and of pastoral work, I have this to say: The pastor cannot hope to do both. Every man has just so much nervous force. Now if he expends all that in sermon composition, in pulpit efforts, and then goes out to meet the demands upon his sympathy in his parish, he will certainly break down. No man can long sustain both up to the level of the best, of which he is capable. I know that in my own experience, two visits of condolence, or where heavy draughts are made upon my sympathies, really exhaust me as much as preaching a sermon of an hour's length. In my own congregation parochial work is done mainly by proxy; by our deacons and elders, our Committees, and our Sunday-school workers. A man who lays out his strength for the pulpit ought not to undertake, with all the other demands upon him, to go forth and exhaust himself a second time in pastoral labors. As to the objection that a minister cannot know how or what to preach to people whose needs he has no idea of from personal intercourse with them, I answer that I do know their needs and trombies. How I Don't you suppose that there is enough talking done in every Church to reveal the condition of the flock I It comes to me by report, by letters in fullest evidence. And then, if I could go from house to house, I should still have testimeny to rely upon. I should have to take their own reports as my guide. When a man preaches largely out of his own consciousness and experience, he must preach very largely to human nature, touching it in a great many points as to its sorrows and needs."

To another inquiry of mine, he replied, "A great deal is said in these days about mission-work, and reaching the masses. Now, to win and needs."

To report the contrast of their condition compared with that of the rich. Take our Plymouth Bethel, for instance. I would have it a place where even the worst would not and whether a conscientious minister can hope to sus-tain himself if he undertakes to meet the requirements

ample: We had, some time since, the case of a vigerous man who came to the reading-room, learning that there was a sporting paper to be found in there. At first he looked at only his own favorite journal, but, by and by, he was led to take a look at publications of a religious character; and that man came on upward until he is now an earnest christian, and one of our most active workers. Indeed, to reach men of all sorts, you must seek to interest them by all possible means which can be innocently used; but you cannot hold men at the outset by the higher motives while they have, as yet, no experience of the higher instincts. Our aim is to make our church, our Sunday-school, our meetings, our Bethel, all our services so natural and so attractive that those who have come once will want to come again, and keep on coming. You cannot do men good unless you secure their presence and attention."

The foregoing are merely the striking points of a pleasant conversation with the Rev. Henry Ward Beecher. They were drawn out by direct questions, and possess an intrinsic value aside from the interest which his utterances naturally have for all who admire the great preacher.

Nete-York, April 15, 1871.

New-York, April 18, 1871.

MR. BRYANT'S DAILY LIFE.

A LETTER FROM THE POET. NEW-YORK, March 30, 1871. To JOSEPH H. RICHARDS, esq.

DEAR SIR: I promised some time since to give you some account of my habits of life, so far, at least, as regards diet, exercise, and occupation. I am not sure that it will be of any use to you, although the system which I have for many years observed seems to answer my purpose very well. I have reached a pretty advanced period of life, without the usual infirmities of old age, and with my strength, activity, and bodily faculties generally in pretty good preservation. How far this may be the effect of my way of life, adopted long

ago, and steadily adhered to, is perhaps uncertain.
"I rise early—at this time of year, about 51; in Sum mer, half an hour, or even an hour, earlier. Immediately, with very little incumbrance of clothing, I begin a series of exercises, for the most part designed to expand the chest and at the same time call into action all the muscles and articulations of the body. These are performed with dumb-bells-the very lightest-covered with flannel, with a pole, a horizontal bar, and a light chair nanner, with a port, a nonlowned swung around my head. After a full hour, and some-times more, passed in this manner, I bathe from head to feet. When at my place in the country, I sometimes shorten my exercises in the chamber, and, going out, necupy myself for half an hour or more in some work which requires brisk exercise. After my bath, if breakfast be not ready, I sit down to my studies until I am

"My breakfast is a simple one-hominy and milk, or in place of hominy, brown bread, or oat-meal, or wheaten grits, and, in the season, baked sweet apples. Buck-wheat cakes I do not decline, nor any other article of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. Sometimes I take up a cup of chocolate, which has no narcotic effect, and agrees with me very well. At breakfast I often eat fruit, either in its natural state or freshly

"After breakfast I occupy myself with my studies for a while, and then, when in town, I walk down to the office of The Evening Post, nearly three miles distant, and after about three hours, return, always walking whatever be the weather or the state of the streets. In the country I am engaged in my literary tasks, till a feeling of weariness drives me out in the open air, and I go upon my farm or into the garden and prune the trees, or perform some other work about them which they need and then go back to my books. I do not often drive out, preferring to walk.

and then go back to my books. I do not often drive out, preferring to walk,
"In the country I dine early, and it is only at that meal that I take either meat or itsh, and of these but a moderate quadrity, making my dinner mostly of vegetables. At the meai which is called tea, I take only a little bread and butter, with fruit, if i the on the table. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet, and I cat it at almost any hour of the day without inconvenience. My drink is water, yet I sometimes, though rarely, take a glass of wine. I am a natural temperance man, finding myself rather confused than exhibitanted by wine. I never meddle with tobacco, except to quarrel with its use.

"That I may rise early, I, of course, go to bed early; in town, as early as 10; in the country, somewhat earlier. For many years I have avoided in the evening every kind of literary occupation which tasks the faculties, such as composition, even to the writing of letters, for the reason that it excites the nervous system, and prevents sound sleep.

"My brother told me, not long since, that he had seen the a Chicago pewanger, and several other Western lour.

"My profiner total me, not long since, time a that are not in a Chicago newspaper, and several other Western Journals, a paragraph in which it was said that I am in the habit of taking quinine as a stimulant; that I have depended upon the excitement it produces in writing my verses, and that, in consequence of using it in that way, verses, and that, in consequence of using it in time. I had become as deaf as a post. As to my deafness, you know that to be false, and the rest of the story is equally so. I abominate all drugs and narcotics, and have always carefully avoided everything which spurs nature to exertions which it would not otherwise make. Even with my food I do not take the usual condiments, such as pepper, and the like. I am, Sir, truly yours,

"W. C. BRYANT."

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